The last verse is taken from the Brihadaranyaka Upanishad and is known as the famous {c *Pammana Mantram*[5)] which may be interpreted in modern theistic lore as under:—

Lead us out of all untruth—sham and show, fashion and pretension—into the truth, certitude and reality of wisdom, sympathy, fellowship, trust. Wisely guide us out of darkness —prejudice, selfishness, self-seeking, pride, conceit—into the light, the holy vision of Thy face, the manifestation of Thy presence, the revelation of Thy purpose. Graciously lift us out of death—apathy, unconcern, heartlessness, passion, hatred, malice, inhumanity, godlessness— into the immortality of divine life, holy communion, disinterested service, consecrated duty, devoted love.

0 Thou, the Self-Revealing One, do Thou reveal Thyself unto us ! Make us Thy mirror, the prism through which Thy charm is radiated 1 Oh 1 Thou, the awe-inspiring One, Thou, the resplendent One, do Thou in Thy inexhaustible radiance shed the smile of Thy Countenance on our craving hearts ! -Deliver us from the fear of death ! Fortify us against the inroads of temptations and cherish us for ever in the embrace of Thy loving protection.

Again, it is God's love that creates in man a

craving
for worship, yearning to realise Him and to flee into the
embrace of the Divine Parent. He prompts and urges in
our heart the desire to worship Him. He sees and rejoices
to see in our worship the fulfilment of His purpose that in us
His love should be multiplied and He should create the home
of peace and the shrine of love.
In worship we approach God, not as subject to king, or
abject to autocrat, or beggar to benefactor, or debtor to
creditor, or suppliant to avenger, but as child to parent with
a clear claim to His love and care. Our prayer is not a distant
petition for divine charity; it is the pilgrim's progress in
divine love. In the dusk of the primitive past, man feared